



February is Black history month

Many admire classical music and appreciate the scores composed by Ludwig Van Beethoven. Lovers of literature appreciate the stimulating poetry written by Alexander Pushkin. But does one recognize Pushkin or Beethoven's true heritage?

Educational institutions throughout the nation neglect to emphasize the significant role Blacks have played in history. Blacks have made an abundant contribution to history. Most aren't aware of this!

February, Black History Month, was inaugurated to bridge this gap of ignorance. Carter G. Woodson declared the second week of February "Negro History Week" in 1926. Since then, it has been the focus of a movement that has powerfully supported the development of race consciousness and pride among Blacks.

This special focus on the "Negro in History" serves as a crucial segment in anyone's education. Within the Black community, the movement instills pride and strives toward a more positive future. Within all communities, the movement informs the uninformed.

Focusing on Black History during these twenty-nine days of 1988 will not diminish all the degrading views and opinions held by many. But, through education, we hope to reduce the prejudices and negative stereotypes labelling Blacks.

The Black Students' Network promotes the Black History Month Celebration at McGill University. We have organized several events throughout the month to educate and to entertain you. Everyone is welcome to join us in the celebration of our heritage.

Becki M. Piper
Cultural Issues Chairperson
Black Students' Network

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The contents
of this McGill
Daily Special
Black Heritage Supplement
were compiled by members
of the McGill Black Stu-
dents' Network



4-5

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Black by Popular Demand

February is black history month. Why an entire month devoted to this small sect of society—in order to educate others about our little known and misunderstood history. Rejection of the black image has been taught from the days of legalized slavery in North America and perpetuated today in different ways.

A feeling of repulsion is instilled in our historical origins. Blacks are taught their native Africa is peopled by heathen, black savages, swinging like monkeys from trees. This causes blacks to reject their black image and to look towards white society for role models. Some blacks view the darkness of their skin, the shape of their noses and other features without the pride one should display for their own race. They look upon white society for images of beauty and symbols they should aspire to. The feeling of inferiority has been fed to blacks and many have eaten and still do ignorantly eat.

The "Negro" was led to believe by the slavemaster, that being black was a curse. This myth is still perpetuated today in language. The term "black" is often used negatively. Phrases such as "blacksheep", "blacklist" and "behind the eight ball" are common examples. In the movie *Cry Freedom*, a judge asked Steve Biko "why then do you call yourself black? You're more brown than black." Biko replied, "Why do you call yourself white? You are more pink than white." White society has transferred these negative images of blackness onto black society.

The black image is distorted by stereotypes. The recognition of blacks seems to be limited to sports and entertainment industries. (To further perpetuate the myth, it's still true all sisters and brothers can croon, move and do some wild things on the track scene.)

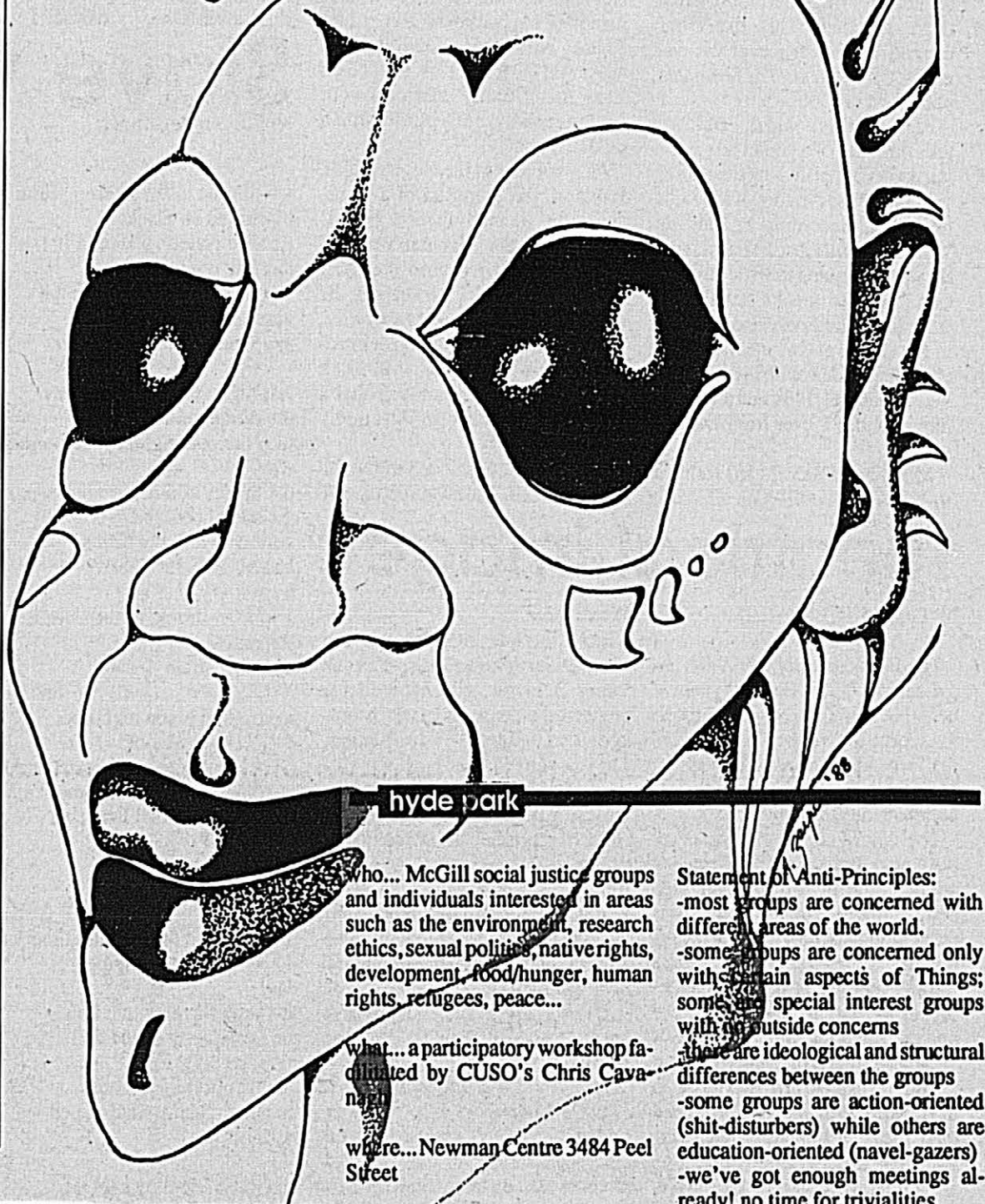
Many blacks have learned to look upon the features that epitomize the black race with the pride it deserves. Phrases such as "black is beautiful" help us remember what we should not need to be told.

Only now are historians and educators beginning to record and appreciate the accomplishments of black people—accomplishments that have not only served our country but have been beneficial to all humankind. In politics, Lincoln Alexander presently holds the position of Lt. Governor of Ontario. In America, Dr. Jemison is the first black female astronaut trainee, despite the many odds which were against her. A little closer to home, is the late Dr. Charles Drew, a McGill graduate. He discovered methods of collecting and storing blood plasma which saved many lives in World War II. Ironically, Drew died because he was not able to receive one of these blood transfusions after a car accident. He was minutes away from a hospital but he had to journey to another hospital hours away because the nearest hospital did not admit blacks.

In many ways the concept of taking pride in who we are has been diminished. Much of this can be attributed to past conditioning. It is time to re-establish our importance and belief in black beauty within our families, communities, and the country at large. As a people, we are in great need of victories. We must hold on to our identity and hurdle all the obstacles in our way. We are black by popular demand.

Anne-Marie Clarke
Black Students Network

head of
Yoruba figure



hyde park

who... McGill social justice groups and individuals interested in areas such as the environment, research ethics, sexual politics, native rights, development, food/hunger, human rights, refugees, peace...

what... a participatory workshop facilitated by CUSO's Chris Cavanagh

where... Newman Centre 3484 Peel Street

when... 9 a.m. to 4:30 p.m., Saturday, January 30

why...
•to discuss the potentials and pitfalls of communication and coordination between the above "who"
•to explore leadership and participation in decision making and group process
•to consume copious amounts of caffeinated beverage (but really, we'll have so much fun you won't need coffee!)

Here are some common arguments used against the idea of groups working together. Think about the following statements. If you don't think they are insurmountable problems then come to the workshop.

Statement of Anti-Principles:
-most groups are concerned with different areas of the world.
-some groups are concerned only with certain aspects of things; some are special interest groups with no outside concerns
-there are ideological and structural differences between the groups
-some groups are action-oriented (shit-disturbers) while others are education-oriented (navel-gazers)
-we've got enough meetings already! no time for trivialities
-groups can already coordinate if they want to but they don't.
-there are no issues not already covered by at least one group
-groups don't want to lose what power/constituency they have
-skills and resources are particular to each group not shareable
-a coalition/institution would require total participation, total agreement, unanimity...

For more information call Allison at 277-0668 or Angie at 281-6568. Hope to see you on Saturday and remember to bring a lunch.

Jamie Kneen
Joanne Wu
Allison Wolf
Freya Kodar
Angie Barrados

Black Statistics

by Ruth C. White
A Very Brief Overview of the Black Presence in Canada

- Anthropological evidence shows that Blacks have been in Canada since as early as 500 BC.
- The first written record of Black presence in Canada was the arrival of Mathieu Dacosta in Nova Scotia. He arrived in the summer of 1606 with the Poutincourt-Champlain in expedition. He was an interpreter of the Mic Mac language. This suggests he had been here before.
- The first Black slave in Canada was Oliver Lejeune who was brought from Madagascar in 1629

- at the age of nine. He was one of the first students in Canada and attended the school established by father Lejeune, the Jesuit Superior.
- Blacks proved their greatest value in the fur trade as interpreters of many Indian languages. They were also successful negotiators with the Indians.
- 12 per cent of the 42 000 Loyalists who came to Canada in 1783 were Black. Other Blacks, not included in this number, came with the Loyalists as slaves.
- 2 000 Black refugees came to Canada after the War of 1812.
- Slavery was abolished in Canada in 1834.

- During the first World War, West Indians were brought to Toronto to work on the railroad and in other industries.
- 80 per cent of Canada's Black population is of West Indian origin.
- Wilson Ruffin Abbott—a Black Canadian businessman—had, by 1875, built a real estate empire which included 75 properties in Toronto, Hamilton, Dundas and Owen Sound. His son, Anderson Ruffin Abbott, born in 1837, became the first Canadian born Black doctor. He attended Medical School at Trinity College in Toronto.

Notes to a native son: a tribute to James Baldwin

by Randy Flemming

*There is not a breathing of the
common wind
That will forget thee.*
Darryl Pinckney

Author, novelist, playwright. James Baldwin, an impassioned critic of racial discrimination in the United States, died November 30, 1987, in St-Paul de Venise, France.

A native of Harlem, Baldwin moved to France in the 1940s to escape "the stifling nature of bigotry in America." As a child, Baldwin experienced serious abuse at the hands of his father, a fundamentalist preacher. This experience formed the substance of his first novel, *Go Tell It On The Mountain*, published in 1953.

Partly biographical, Baldwin tells the story of a young boy growing up in Harlem during the depression under the tyranny of his sadistic father. According to Baldwin, "Mountain is the book I had to write if I was ever going to write anything else." He also speaks of having to deal with being ridiculed at home, in the streets and at school. Above all, "I had to deal with my father; he was my model. I learned a lot from him. Nobody's ever frightened me since."

Mountain's success led Baldwin to consider himself a novelist. But

his admirers regard his essays as his most substantial literary contribution. In the midst of the civil rights struggle, Baldwin published his most important essays—*Notes of a Native Son* (1955), *No Body Knows My Name* (1961), and *The Fire Next Time* (1963). In these essays, Baldwin speaks "furiously and unapologetically of things his race has been thinking for centuries."

His uncompromising approach stripped his fellow citizens of their cloak of complacency. He exposed America's empty promises and forced the nation to take the stand. "Jimmy is terrifying," said Dr. Kenneth Clarke, "because he demands of anybody who comes into contact with him a look at some aspects of the truth. How the hell do I say this? Jimmy confronts you, not just racially, but with the human predicament."

As a witness to the Negro plight, Baldwin, the grandson of a slave, spoke out on many issues. He rallied against the Vietnam War and fought for gay rights in the '60s. Outraged by racial stereotypes, he often countered these with satire, refusing to eat watermelon or introducing his speeches with such comments as "It's not true that I have a knife with me, in fact I rarely carry one."

Dubbed a "conscience in revolt" by *Le Monde*, Baldwin remained a

fervent critic of American social policies to the end. He saw equal opportunity as a means of adding a few "niggers in the window." He felt non-violence was only admired in the U.S. when preached by Blacks. And he remained appalled at the taboos American society placed on physical contact between men.

Whether written or spoken, Baldwin's words have a certain timelessness about them. "No one of you who are White can go back to Poland or Ireland or England, any more than I can go back to Africa," he once told an audience. "I am not a stranger dancing on the levee. I was never a happy darkie. I suf-

fered..." And before they had finished digesting that little piece of information, he proclaimed, "People who came to America, contrary to the myth of TV or Hollywood, were neither saints, nor sinners, nor pilgrims. They were people who weren't able to make it where they were. I represent the only man who did not want to come here."

Baldwin's illustrious career was well recognized. In 1986, the French government made him a Commander of the Legion of Honour, France's highest civilian award. His only request in life was that God remove his life "in the middle of a sentence." Small re-

quest indeed from a man who gave so much to the world.

In his long and painful journey, Baldwin excavated his soul, mining its resources in black and white. This legacy will ensure that his ideas and their purpose will never be forgotten.

In a tribute to Baldwin, author Darryl Pinckney says "Among writers Black or White, he had few peers, among those who bore witness none. He was buried from St. John the Devine as a hero of the folk. The drums sounded and one missed him immediately. Against great odds he lived out the life of a brilliant innocent, and went the luckless distance for us all." Amen!

Slave womb

by Gillian deGannes

wombtime in the morning time
blackness on black
Echebe pounds plaintain in the
dashine bowl
Okonkwo plants seed for the
noontime harvest
and Oumari sings the blues

last night, the message came
the drums said—
they are coming, they are on their
way.
the drums said in the night womb
the sound boomed,
hollow across the plains
and overhead we heard
a spirit cry,
a woman shriek, as the Oracle
screamed
and went mute

wombtime in the nighttime.
they came and took
Okonkwo, Echebe, Oumari and
the plaintain bowl lies empty and
hollow, round like the drum
sound we made
when they came,
white on white.

they came in the morningtime
the wombtime nighttime
day!
and took the plaintain bowl
the dashine bowl and we
took the night sky
and the morning breath
branded chained and raped we.
raped us.

on Gorée Isle they kept us,
locked in the bowels of earth
clay earth, our earth.
but the arms of Nana could not
reach us.
could not grab us through the
chainmail veil
and free us
collar 'round my neck like dog
and overhead I heard them walk,
footstomps on my head.

cold earth, warm heart
in the bowels of Mother Earth we
wept
for the drums had told us
wombtime in the morningtime
they would come,
and the plaintain bowl lies cold
and empty;
dashine gone dry: yellow spittle
on white
earth

bone—bone dry
manacled hand, chained to my
Okonkwo
head bowed, and Oumari's blues
go mute

on the ship now.
mouth bound, head bound
womb gone dry
the taste of sickness on my breath
and the stench of Okonkwo in my
face.
I hold you now Oumari in my
arms,
in my womb I try to shelter you
from the steel tomb of the white
man-ship.
But I can't.
my womb gone dry, my face
dries,
from the cold, hard
whiteness on my black back.

nighttime on the ocean
someone sings the blues
old man grins, manacle caught
in
teeth break
and my eyes run yellow
sores turning old, the colour of
plaintain
and I remember now:
the plaintain bowl lies empty
no one to fill it but

me, and I am on the white man's
ship
in a white tomb womb.
a steel cage surrounds my
blackness
jars me open,
pries my womb wide,
and I am to comply, empty out
and give forth my blood, the
seed of you who came before
give forth a man to toil the
land and beside him
I am breeder now.

sunshine beats down on me
is it wombtime in the morning-
time?
I think perhaps
the plaintain bowl is full
(and) Okonkwo shall pound the
dashine
Oumari pick the fruit—
BUT
No
my arms are opening wide
lying Oumari at the grave

No plaintain bowl
No fruit
We are to cut the sugar cane

sugar sugar sugar cane,
cane—stripes—on—my—back,
whipped
sweetness running down my head
sweat flows into screaming sores
and eyes brim with salt.
and I stand on the auction block
sold to the Lady in Red

wombtime in the evening time
I am an african woman
sold into bondage
as breeder, cane-cutter,
my womb is lacerated with
sugar cane sores,
my hands are open
wide palms spilling narratives
of slavery
and I dance...

wombtime in the morningtime
wombtime in the eveningtime
wombtime until death.

Theatrical image

by Paula Callender

The Black actor of the 1980s has a dream to fulfill. But 100 years of negative Black stereotypes must be overcome before this dream can be realized. And theatre and television have proved to be one path towards nation-wide Black awareness.

The ignorance which creates racism also forces the Black actor to adopt a didactic role. To enlighten people about Blacks is to show them who exists beneath the stereotype.

Since the 1820s negative stereotypes have been created and taped on to Blacks. Until the 1860s 'Black face' was the only theatrical technique used to present Blacks in the theatre. White actors blackened their faces and enlarged their lips with makeup to become 'Sambo'—a comical, foolish and lazy slave. Soon, for the sake of employment and recognition, Blacks took over this role, reinforcing the Black stereotype of the 'Black-as-Idiot' by performing stupid antics on stage.

The turn of the century brought such stereotypes as the 'Tragic Mulatto' who strove to evoke pity from Whites by expressing the tragedy of being 'soiled' by African blood.

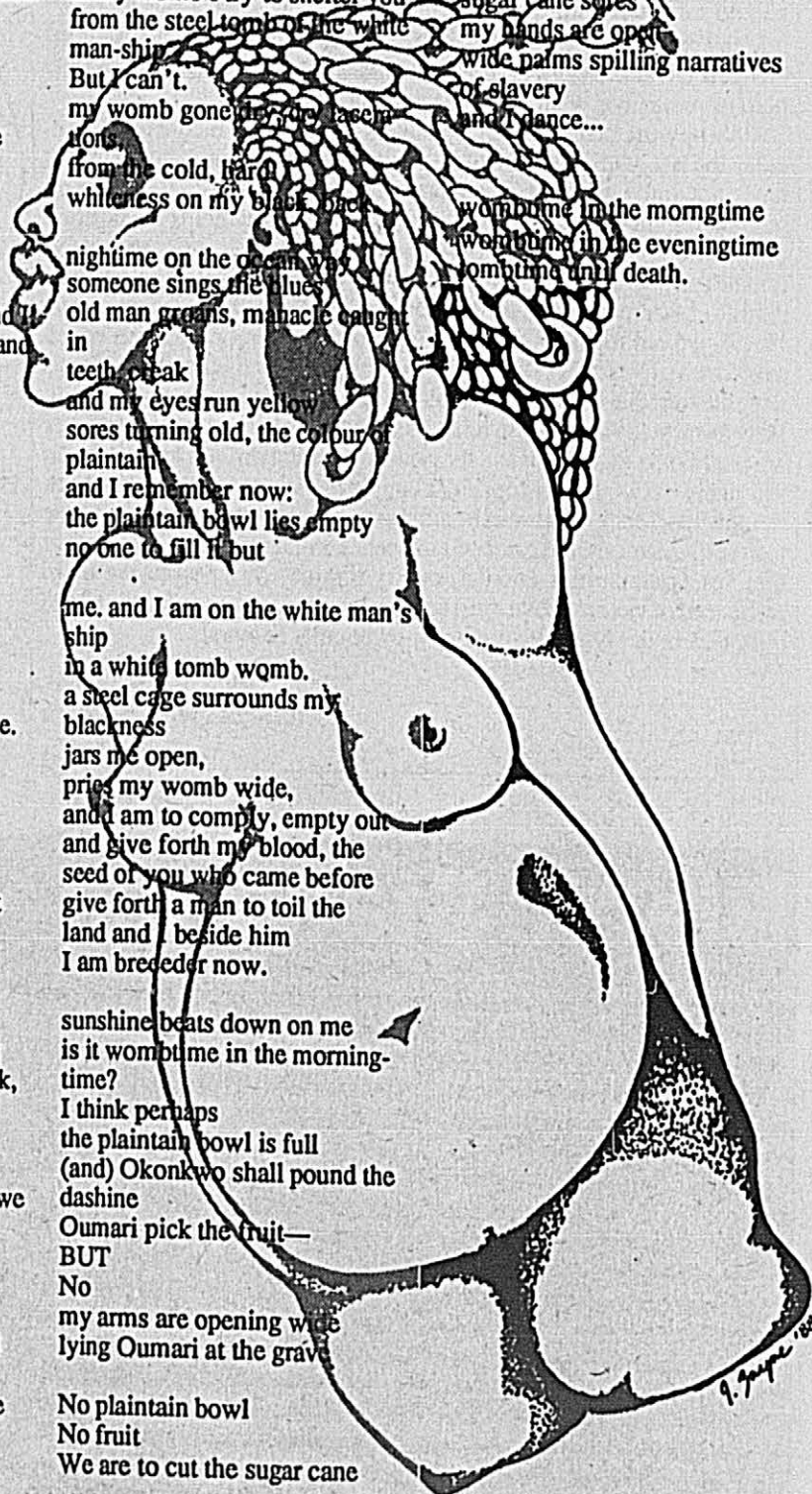
Other prominent, racist images of Blacks in the twentieth century have been 'The Uncle Remus', or the happy-singing-tap-dancing slave (or the newly-rejuvenated 'Buckwheat'), the 'Primitive', an ignorant animal-like man from the jungle, and the 'Black Beast', a brute who raped White women or intermarried so as to 'soil' the

White race.

From the late '50s through the '60s, Black playwrights, such as James Baldwin and LeRoi Jones, pioneered a genre of Black theatre known as Black Power drama. They portrayed Blacks as the victims of White oppression and as violent liberationists. The Black came to represent 'truth' while the White typified 'evil'. Although Black Power drama did give Black actors more self-confidence and more opportunities to play roles created by Blacks, negative connotations remained. This theatre created the image of 'White-hater' and so reinforced racism by evoking fear from Whites.

The '70s saw images of the Black as pimp, highschool drop-out, drug addict, thief, and ghetto bum on stage and screen. In the '80s, we have break dancing-singing Michael type, the foul-mouthed, smart-talking, rule breaking Eddie Murphy type. A new trend of Black depiction is the Cosby portrayal—the Black as educated, professional, well-adjusted and wealthy. Although the image has been called exaggerated, it is positive and important for the education of both Black and White audiences.

However, the 'Cosby image' still manages to ghettoize Blacks for its lack of interaction with Whites. Racial integration should be depicted more often in television and theatre. Characters need be neither chameleons nor stereotyped—they can still be representative of a specific group while interacting with members from others. Also, conflict representation should not be attributed to racial discrepancies.



Dispelling the myth of racial inferiority

by Noi Quao

Last April, Al Campanis, an L.A. Dodgers executive, suggested Blacks were qualified to play some professional sports but lacked the intelligence necessary to hold a management position in a professional sports organization. Last

The linking of race and intelligence is not a novel concept. But these recent comments prove negative stereotypes are still very prominent. Random observations from friends and acquaintances reinforce the stereotype—"Blacks dance well", "They are excellent singers" and the expectation that

people.

Race refers to a population that interbreeds. The existence of mixed children proves humans are a race of people of the same species. Blacks, Orientals and Whites are varieties of the same species as poodles, pitbulls and dobermans are varieties of dogs. A common misconception of race has been to treat these peoples as distinct species—a distinction based on observed external differences.

Anthropologist Robert Sutherland explains, "the term race serves as a rough and ready summary of a number of physical features which certain populations tend to possess. That races differ genetically is not the controversial question. The controversy arises when people believe and act as if all racial differences are genetic."

Such ideas, coupled with fear of the unknown and different, have perpetuated the common belief that distinct boundaries exist between different races.

Early anthropometrists, anthropologists and other scientists developed elaborate systems of classification which identified up to thirteen different races. But these systems were highly debated as many individuals do not possess the 'classic' features of their 'race'.

Anthropologist and historian Richard Hofstadter located detailed historical differences which claimed that Black intellectual achievement was directly linked to the amount of White blood in the genes. This suggests that achieve-

ments of great civilizations such as those of the Chinese, the Incas and the Nubians were actually due to the ruling classes being White in their genetic and intellectual background.

The assumed intellectual inferiority of the conquered, the lower class and the slave has a long history. The victor, the upper class and master have rationalized their positions as indicative of intellectual prowess. But their arguments are weak. They are superior since they are in power. They are in power because they are superior.

Sir Francis Galton claimed that those in power are born intellectually superior. The eugenic theory he developed is based on the idea that intelligence is solely linked to heredity. Galton concluded that Whites are genetically superior to all other races.

Galton believed Europe's colonization of the rest of the known world and the British Empire at its height, justified his views. The Eugenics society which developed under his guidance aimed at "decreasing the birthrate of the unfit instead of allowing them to come into being, although they were doomed in large numbers to perish prematurely."

This society also aimed at "improving the race by furthering the productivity of the fit by early marriage." Galton's definition of race referred to the Caucasian population of Europe and emphasized the English as the "most pure of peoples."

Intelligence tests and IQ scores have been considered objective evidence of the hereditary nature of intellectual superiority, and intellectual differences have been examined without consideration of other contributing factors.

The importance of such influential factors as educational opportunities, social conventions, family circumstances and economic conditions has often been disregarded.

Alfred Binet developed the first viable IQ test in France at the turn of the century. It was originally designed to identify children who might need extra help coping with the school system. But Binet cautioned against the blind acceptance of its results.

Yet subsequent researchers saw IQ test results as proof of White intellectual superiority, and directly linked achievement to genetic constitution. Their claims reflected societal attitudes of the '20s.

Few modern researchers suggest that intelligence is a wholly hereditary characteristic. Psychologists H. J. Eysenck and Alfred Jensen represent those who still accept this position and attempt to prove its validity. For them, Blacks are genetic intellectual inferiors of Whites. The contributing influence of social, economic and cultural factors remain ignored.

There is no single explanation for the differences between individuals or groups. Those that do exist are examples of diversity and uniqueness.



week, Jimmy "the Greek" Snyder suggested that coaching positions should be given to Whites. Otherwise, there would be no participation of Whites in pro football.

being Black means finding all of Eddy Murphy's material funny. Such comments reflect ignorance and suggest a disrespect for the talents, skills and opinions of a

Scaling the educational ladder

by Ruth White

Blacks in Canada greatly underachieve in the public educational system, regardless of whether they are first or sixth generation Canadians. Racist theories of Black intellectual inferiority aside, there must be some way to explain why Blacks are stranded at the bottom of the educational ladder. This problem is shared by other minorities but occurs at a much greater degree in the Black community.

Emil Durkheim said the object of education is "to arouse and to develop in the child a certain number of physical, intellectual and moral states which are demanded of him by both the political society as a whole and the special milieu for which he is specifically destined."

For Blacks—judging from the record of Black underachievement in the educational system—society demands we do their dirty work and that our social milieu be one of poverty and non-citizenship.

The education system reflects the institutional racism, visible in other areas of society. In order for any

real and permanent change to occur, it is essential that there be a change in attitudes towards Blacks in society. There are four major reasons for Black underachievement.

Most white teachers have negative attitudes towards and low expectations of their Black students. Also, many teachers harbour racist attitudes. They uphold such stereotype as Blacks are "stupid, shiftless and lazy." Like the better part of society, they expect physical excellence and intellectual mediocrity and moral inadequacy from their Black students.

For the Black student it means that sports participation is encouraged, professional achievement is discouraged and low marks are accepted. The failure that is expected often becomes a reality, and they find themselves placed in special education or remedial classes, and this at a disproportionately high rate compared to white students.

The second reason lies in the economic deprivation of Blacks, particularly in urban centres. Thousands of Blacks in Toronto,

Montréal, and especially, Nova Scotia, live in economically depressed areas, with poor quality schools. Their low level of educational achievement greatly decreases their chances of escaping the vicious cycle of poverty and underachievement.

Due to the increasing complexity of modern educational systems, many parents find themselves at a disadvantage when trying to negotiate on behalf of their children. Sociological, cultural and language barriers may make clear communication next to impossible. Some parents were raised in cultures where teaching is greatly respected and where implicit trust is placed in teachers judgement. And in many instances, these parents may be

getting advice based on racist assumptions.

The social milieu at school is often stressful for Black children because they are a minority. They face discrimination from their peers. They are excluded from playground activity, teased and provoked into fighting. They feel isolated and may acquire feelings of low self-esteem. This, combined with a fear of failure makes them timid and shy in the classroom. Teachers tend to label them 'slow learners' and place them in special education classes where their problems are further compounded. Some schools become racially polarized with specific rules of behaviour and territorial boundaries for each racial group.

The end result is that too many

Black students develop a hatred and fear of school. They do just enough to get by and get out. The school system in North America is a white middle-class institution. Therefore, the closer one comes to fitting this description, the greater the opportunity for success. But it is time for the system to change its attitudes and policies to accommodate those who do not fit its mould.

There are many Black educators in this country, who, if given the administrative positions for which they more than qualify, could assist the Ministry of Education in finding and implementing solutions to these problems. Without education, the Black child is destined to a future of poverty, discrimination and dependency upon the state. It is



What is Black feminism? Why a Black feminism? This last question is answered by a study of the historic attitudes of racism which have relegated Black women to the margins of the White women's movement. The existence of sexism within the Black community has also engendered the need among Black women to initiate a critique of sexism in their own lives within the framework of a Black women's movement.

by Gillian deGannes

It is true that Black women do have different life experiences than White women, but this does not necessitate a separate feminism for non-White women. Ultimately, feminism should become a women's movement that embraces the diversity of women's experiences. Such a movement would then seek to eradicate the circumstances oppressing all women.

The confrontation of difference that this entails would reveal the interdependent nature of oppressive forces and find them all simultaneously rooted in the system of White capitalist patriarchy. The affirmation of difference as valid and equal will pose a direct challenge to patriarchal categories which rely on the suppression of difference and the assertion of White universal truths.

Despite a history of enslavement, Jim Crow laws in the South and institutional-

Black feminism

Beyond the myth of

ized racism in the North, economic exploitation and sexist oppression, Black women have often been betrayed as 'strong Black mamas'. In fact, this theory of the Black woman as 'supermama' was legitimated by American sociologist Daniel Moynihan in the 1970s.

Moynihan's report defined the status of the Black woman as one of matriarchy. The high unemployment and delinquency among Black men was then explained by the castrating effects of the Black matriarchy.

Angela Davis, in her book *Women, Race and Class*, cites evidence to the contrary. Against Moynihan's claim that the matriarchal household developed in slavery, Davis argues that the slave family was grounded on a theme of sexual equality. She writes, "The sexual division of domestic labour does not appear to have been hierarchical: men's tasks were certainly not superior to and were hardly inferior to the work performed by the women. They were both equally necessary."

Of greater concern was the tendency among Blacks to internalize the myth of the matriarchy.

Moynihan's 'academic' report, however, served to reinforce racist attitudes towards Blacks. Rather than acknowledge group oppression, Whites preferred to 'blame the victim'. The dehumanization of the Black male, they claimed, was solely the responsibility of the Black woman.

Of greater concern, however, was the tendency among Blacks to internalize the myth of the matriarchy. To many Black women, the label seemed to signify the very real hardships they faced. It gave them a false sense of power.

bell hooks, a contemporary Black feminist, argues that matriarchy implies a society structured on woman-rule. Within such a society, the woman would be economically secure and would often be the owner of property. The matriarchy would assume the authoritative role in government and home life. In fact she would assume a position paralleling White men in contemporary society.

The label of matriarchy stands in absurd contrast to the real status of Black women, who as a group represent one of



the most systematically oppressed people in America. According to hooks, "If sociologists are to casually label Black women matriarchs, they should also label female children playing house and acting out the role of the mother matriarchs. For in both instances, no real effective power exists that allows the females in question to control their own destiny."

It is true that Black women have developed an independent and self-reliant nature. This is evident in the resistance struggles of slave women such as Harriet Tubman who ran the underground railroad which saw more than 300 slaves to freedom. And in the nineteenth century when the suffrage campaign explicitly excluded Black women, in an effort to appeal to the White southern contingent,

Black women formed a movement.

But the context in v

The Black misogyny and liberation constellation

have demonstrated in which such strength and the decisions their lives were made by White men.

All mixed up

by Lucy Michiko Bonarek

I was always confused about my identity until my friend, Stacy, told me in grade 10, "You're Black. You just look yellow." For some reason, that was when I realized who I really was.

I am the product of a Black father, who I never met, and a White mother remarried to a White man. My family is White, so, during my childhood, I also considered myself White.

Growing up, I felt my difference when I tried to be White. I tried to become accepted, but I never did. I thought the blond haired blue-eyed girls would accept me if I didn't have a three-inch afro.

In elementary school, my best friend, Sally, told me that she couldn't play with me anymore. "My mother said I can't play with you because you're Black," she said. Talk about devastating. I thought I was White.

In grade two, my family moved. I got into a lot of fights with girls, Black girls, at my new school. Looking back, I see they couldn't understand what I was. Instead of living in fear every day, I changed schools.

I tried hard to be White in the next school. I got my hair straightened,

joined the Shawn Cassidy Fan Club and even tried to talk White. These efforts never got me anywhere with the White population.

Junior High was much the same. I was so afraid of blacks. I was afraid to get to know them better. I was afraid to get to know myself better. At the same time, I was suffering because I didn't know where I belonged. I didn't fit in with the whites or the blacks.

In high school, when Stacy told me I was Black, I was forced to examine who I really was. All I had to go on was some wild hair, some yellow skin, and a lot of scars from trying hard to be something besides myself. I looked around and found that the people I most enjoyed were Black. The music I most enjoyed was soul and rap. I had to give my Black side a chance to see itself. I was surprised to discover that my Black soul was tangible and natural while my White soul was difficult to dredge up.

Now, as a young Black woman, I feel the pain of growth and discovery. I was stung when I told my parents I wanted to transfer from Montréal because it didn't have the Afro-American scene I had grown used to. My parents, great people, usually never stood in my way while I discovered my identity. But my father said to me, "You aren't broadening your horizons. You associate with one type of person, or so it seems to me. The Black person."

I was hurt. My father's comment was untrue and I could hear the racism in the back of his mind. His words said to me, "you have to associate with more whites because I'm White and I just realized you're Black and I'm not used to it."

Imagine, racism in your own family, against your own kind. I wanted to ask my father: 'what about when all my friends were White, did I need to broaden my horizons then?' Why do my horizons need broadening when I associate with blacks, and don't when I associate with whites.

I still question who I am. My soul is Black, but I'm half White. That half cannot be discarded. It must be nurtured so I can be the fullest person that I can be, so that I can maximize my potential.

Until then, I'm learning.



the Matriarch



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The majority of Black women in America have experienced triple oppression—sex, class and race. Unfortunately, a philosophy acknowledging the simultaneous nature of oppression has not underlain the women's movement or Black liberation struggles. Both have succeeded in perpetuating one form of oppression while battling another. hooks argues that an analysis of the complex interrelatedness of oppression is needed.

The philosophy of radical feminism extrapolates upper and middle class White women's experience as universal woman's experience. It then defines this experience as one of victimization. The emphasis placed on the personal by radical feminism fails to engender a truly transformative political praxis. And the claim that White women are only victims absolves White women of their responsibility as class and racial oppressors. For many non-white, lower class women and men, White upper and middle class women represent an oppressor group.

Within the Black community issues of sexism and other oppressive differences have been ignored. Monolithism has been at times a necessary strategy in the face of the 'divide and rule' attitude often employed by power-holding groups. Such monolithism, however, suppresses dialogue on sexism, homophobia and internal oppression. This hinders and retards the cultural growth of the community. As Leslie Hill Davidson explains, "while cultural definitions need to be explored and their differences to the prevailing definitions affirmed, Blacks must take particular care not to generate the assumption of a monolithic community. Such an assumption only leads to contradictions and omissions that hinder the development of critical consciousness."

A dialogue of difference is needed both within the women's movement and within the Black community. Audre Lorde, a contemporary Black feminist, explores the diversity in women's experience and Black experience. Rather than undermine the Black community, a criticism advanced by many, such dia-

Benevolent societies

by Ruth White

Contrary to popular myth, Black communities have a long history of self-help, institution building and strong organization. Although the church has historically been at the center of most organizations, many were founded and existed outside the religious community.

In the United States, social and constitutional restraints, individual prejudice and bigotry excluded Blacks from most mainstream institutions. In order to survive, Blacks in North America were forced to develop institutions of their own to provide services. 'Benevolent societies' emerged from this necessity.

A benevolent society was a local volunteer or incorporated non-profit association dedicated to providing mutual assistance for its members. This aid took the form of services and payments collected from admission fees, dues and assessments levied on the membership.

Benevolent societies were established during slavery to assist runaway and newly-freed slaves in their quest for freedom, independence and self-sufficiency. A salient feature of Black society, they provided a broad base of community care, often providing homes for children and the elderly.



logues within the Black community enable Black men and women to better understand each other.

Only those Black men who seek to imitate White male privilege should feel threatened by Black feminism. Black feminism is not a philosophy of separatism or one of man-hating. It is the philosophy of strong Black women who seek to determine the context in which they shall live their lives.

It is a humanist philosophy which seeks to eradicate all forms of oppression. As it sees these oppressions simultaneously rooted in the present system, it seeks to transform contemporary society.

In the words of Audre Lorde, "the Black male consciousness must be raised to the realization that sexism and woman hating are critically dysfunctional to his liberation as a Black man because they arise out of the same constellation that engenders racism and

Many were founded by abolitionist Whites, sometimes in conjunction with prominent Black citizens.

The Anglican, Presbyterian, Congregational and Quaker churches also formed their own refugee aid societies. They set up depots to provide food and clothing for newly arrived runaways in Northern cities. At the time, most free Blacks were adamantly opposed to hand-outs and did not see White patronage as the road to equality. Personal achievement and outstanding citizenship was the only way to achieve social respect.

Appeals for charity donations were denounced as profit-making schemes, which wrongly portrayed Black refugees as destitute and starving. Yet not all branches were equally successful and some members in Chatham and Amherstburg went against organizational policy and solicited funds from their communities.

The 'new' Black citizens eschewed charity and valued self-reliance, but recognized the need to aid destitute runaways who arrived in Northern American cities with only the clothes on their backs.

Black churches and secular benevolent societies also provided services for runaways. In Canada, these societies were mostly located in Toronto and the Southwestern part of what is now Ontario—the areas most populated with Black immigrants. In Nova Scotia, mutual aid groups were associated with the Church. An outstanding example of a Black Canadian benevolent society was The True Band.

The True Band was founded in Malden in 1854 and within a few years had 600 members in 14 branches across southwestern Ontario. It had both male and female membership, which was unusual for the period. Material assistance was funded with membership dues.

Blacks were politically active, working towards the creation of a just Canadian society. Refugees were also encouraged to take an interest in each other's welfare, cooperate in economic ventures and improve their schools. 'Calling the law' on each other was to be avoided. Instead, a True Band committee was created to resolve disputes.

homophobia. Until the consciousness is developed Black men will view sexism and the destruction of the Black woman as tangential to Black liberation rather than as central to that struggle."

At the same time, Black feminists call on White women to overcome their racist and paternalistic attitudes so that a true cross-cultural, mass-based women's movement can develop. Rather than allowing marginal representatives to relay the Black woman's experience, the feminist movement, should in the words of hooks, "allow for the centralization of the margin, and the revitalization of feminism."

The power of the Black woman does not lie in a falsely and cruelly applied label of matriarchy, but rather in her potential to unleash dialogues of difference. Hers is an experience unrepresented in the mainstream, but is the very real need to struggle to overcome all forms of class, sexism, and racial oppression.

Philosophical plunder

by Albert Bradley

*Stolen from the shores of Mother Africa
the savages they thought we were
they being the real savages.*

These words, taken from Don L. Lee's poem, 'The Primitive', summarize the injustice ancient Greeks perpetrated against their contemporary Egyptian neighbours. Great advances in mathematics and philosophy, usually credited to the Greeks are in fact Egyptian, grounded in the complex religious system known as 'the Mysteries'.

This system regarded the human body as the prison cell of the soul, which could be liberated from its bodily impediments through the disciplines of the Arts and Sciences. This is one of the seminal ideas behind much of Greek philosophy.

To fully understand the origins of these important ideas and theories it is to understand the people who developed them.

The Egyptians, contrary to Holly-

wood portrayal, were not of European stock. They originated in Africa. The ancient Egyptian Empire was founded and built by Blacks, and ruled for thousands of years without foreign intervention. The only conquerors were from Hyksos and Ethiopia, but these two Black nations were of the same race.

Egyptians descended from the

Ethiopians. According to Heeren's Historical Research of African Nation, "The other cities of Egypt likewise derive their descent directly or indirectly from Ethiopia of which they considered themselves as colonies and of which their religion and institutions furnished abundant proof."

The prosperity of the empire proved conducive to the development of philosophical thought. A need for expression was developed over a long incubation period, culminating in 'the Mysteries'. The central philosophical notion, that the spirit held captive by the body can be raised from mortality to divinity, was the basis of all ethical concepts.

The system was also a secret order; membership could be gained by initiation and a pledge of secrecy. All teaching was graded and given orally to the student to insure secrecy. Private systems of writing and teaching were developed. Initiates were forbidden from writing anything they learned.

The Greeks were prohibited from entering Egypt for the purpose of education. The first to enter Egypt were the Persians, followed by Alexander the Great. It was the intrusion by Alexander the Great that gave birth to the myth of Greek philosophy. The Greeks made the best of their good fortune by learning everything about the Egyptians and their culture. With the invasion of Alexander the Great, the royal temples and libraries were plundered and pillaged.

The libraries of Alexandria were converted into a research centre, and there is considerable speculation that Aristotle made liberal use of these resources. This is probably why the number of books attributed to Aristotle has proven a physical impossibility for any single person.

History tells us Alexander the Great gave Aristotle large sums of money to purchase the books. If Egyptian books were being circulated in Greece, the ideas must have been new to most philosophers.

The Athenian government considered these 'Greek philosophies' foreign in origin, and treated them accordingly. Anaxagoras was imprisoned and exiled, Socrates was executed, Plato was sold into slavery and Aristotle was indicted and exiled. The earliest of them all, Pythagoras, was expelled from Croton in Italy.

Eventually the Greeks realized their ignorance and attempted to claim the very teachings had persecuted and openly rejected. The Greeks must have been aware that they were 'borrowing' what they had never produced. It is in the realm of ethical studies that Greek philosophy is the most derivative.

Most people, when they read the command "know thyself", think they are reading the 'immortal' words of Socrates. In truth, many Egyptian temples had inscriptions addressed to students in which "know thyself" was a common phrase. Socrates gave these words greater circulation, but he was not the author.



Similarly, it is commonly held that the four cardinal virtues were determined by Plato. But it is from the ten virtues of the Egyptian Mysteries system that Plato copied what have been called the four cardinal virtues: justice, wisdom, temperance and courage.

Because the Egyptian teachers guarded their knowledge carefully, it was easy for an ambitious nation to claim a body of unwritten knowledge for their own. Egyptian philosophy is not the only cultural theft attempted by the ancient Greeks. A translation of Hebrew scriptures is still called the Greek New Testament.

Though the Greeks borrowed a number of ideas from the Egyptians, it would be unfair to say their initial intention was theft. The Greeks were curious and realized that the Egyptians had a very sophisticated intellectual culture. Alexander's invasion gave them the opportunity to investigate.

Whatever the initial motivation, Egypt was unjustly treated by ancient Greece and the majority of historians. This has helped camouflage the origins of Greek philosophy and create the myth of European supremacy in intellectual, philosophical and ethical studies.

Italian upset

by Caroline J. Dick

On March 1, 1896, Ethiopian troops defeated Italian invaders and secured Ethiopia as an independent state, becoming the only African state to successfully resist colonial domination. Although the Europeans invading Africa had superior weaponry, Emperor Minilik and his troops were able to use their knowledge of the land and a network of spies to achieve victory.

The struggle between the Italians and the Ethiopian emperor took place during the period in African history known as the 'scramble for Africa'. The growth of capitalism and industrialization encouraged European countries to seek new markets and resources to exploit. The discovery of raw materials such as wild rubber and the increasing demand for products like ivory and cocoa made possession of an African colony a necessity for many European states.

In Ethiopia, Emperor Minilik was able to benefit from European competition. He successfully obtained arms from both the French and the Italians in previous encounters. Minilik knew that conflict between the conquering states would prevent them from unifying in battle against his people.

The events leading up to the battle

appear somewhat humorous, given the final outcome of the encounter. On February 12 negotiations between the two sides broke down, with the Italian General Baratieri rejecting the Emperor's proposals. At this point, Baratieri went into action, increasing his army from 16 300 Italian and locally recruited soldiers to 20 170 men and 52 cannons.

Resting at Sawria, more than 20 miles away from Adwa, Baratieri preferred to wait for Minilik to attack him in this fortified position. By this time, Minilik had 100 000 men under his command, 70 000 to 80 000 with rifles. Although their artillery was inferior, the Ethiopian troops were aided by intelligence gathered from Italian defectors.

Minilik was determined to postpone attacking until the Italians moved from their defensive position. On February 21 he and his troops were camped at Adwa in order to avoid any confrontation with the Italians. The Ethiopian generals met on February 27 and reaffirmed Minilik's strategy. But on the following Monday, Minilik gave orders to break up the camp and head toward Italian lines. He was not aware that on Saturday Baratieri had decided to move his army toward Ethiopian lines.

Baratieri's decision was based on reports he received from spies he

believed to be working for him. They brought him stories of starvation and sickness and told him soldiers were defecting from the Ethiopian side. Historians are unsure exactly how Baratieri obtained this information, but there is much evidence that Minilik was helping spread these rumours to induce an Italian attack.

On February 29, the Italian brigades began to move forward. A faulty map and misunderstood instructions left Baratieri with only half of his troops where he expected them to be. The battle continued until March 1. By that time Baratieri's army was incapacitated; Minilik's army was still intact.

The international response was one of shock. The government in Italy collapsed in uproar. Baratieri was arrested and arraigned before a special court martial. In London, many people doubted the accuracy of battle reports. In Germany, many felt that the British should have assisted the Italians. In Ethiopia, the Italians were forced to ask for peace negotiations.

For Ethiopians, it was a time for celebration. The spirit of a unified and independent African state inspired anti-colonialist groups around the world. In Ethiopia, 'Adwa Day' is a still national holiday, commemorating this unique moment in African history.

Haitians boycott bogus elections

by Johanne Jean-Baptiste
and Pierre Tordjman

On January 17, 90 per cent of Haiti's electorate stayed home in a massive boycott of the presidential elections, answering the call of major political and religious opposition leaders. In the town of Gonaïves, only 2600 of the possible 70 000 voters came out, a participation rate of less than four per cent. In many areas there was no one in the streets except government employees.

Sixty per cent of the Haitian working population is unemployed.

Despite this show of popular discontent, Leslie Manigat, a bright intellectual and ex-Duvalierist is now the official president of Haiti—at least according to the Canadian government, which gave *de facto* recognition to his election last Monday. The decision was announced by Paul Frazer, press liaison for Canada's External Affairs Minister Joe Clark.

Manigat lobbied for this recognition. According to Jean-Claude Icart, director of the Montréal Haitian Christian Community, "Canada has irresponsibly recognized the past two Duvalier dictators. Since Manigat claims to be no worse, it is no surprise that he received this recognition."

The army tried desperately to convince foreign journalists that people were in fact voting. Truckloads of people from the suburbs, where they had taken refuge and moved from one polling station to another. No verification of identity was required at the polls—minors were allowed to vote so long as they claimed to be 18 years of age. Critics of the election have cited instances of vote-purchasing and irregularities in the handling of ballots.

On the day of the elections, two candidates—Grégoire Eugène and Gérard Phillippe-Auguste—witnessed balloting fraud in favour of the third candidate, Manigat. Many believe Manigat was chosen by the military as their puppet. As a candidate, he had little popular appeal. Most of his campaigning was conducted on television, reaching only 1.25 per cent of the population. He also declared his willingness to assume the presidency even if only five per cent of Haitians voted.

Louis Dejoie, one of Haiti's foremost political leaders and a coordinator of the national boycott, addressed a crowd of 4000 at CEGEP de Maisonneuve, earlier this month.

Dejoie spoke on behalf of his three colleagues in the Comité d'entente démocratique (CED).

The members of CED claim to represent 80 per cent of Haitians.

He referred to General Namphy, head of the National Government Council (CNG), as the "Mussolini of the Caribbean."

In reference to the recent elections, Louis Roy, father of the Haitian constitution, said, "The Haitians, murdered by colonialism, traumatized by the American occupation, will not stand such maneuvers." While Dejoie was in Montréal seeking moral support, Roy was at the Bridgetown economic summit asking for the help of neighbouring Caribbean nations. But his mission was fruitless; the Caribbean nations felt unable to influence the political direction of the Namphy government.

According to Dejoie, the CNG, which put Manigat in power would not last 48 hours if a total embargo were imposed against Haiti. He also endorses the establishment of a parallel government assisted by an army. Dejoie supports popular armed resistance against the 'Macoutes'—the ex-Duvalierists. The CED is also calling for the cessation of foreign military and economic aid directed toward the CNG.

From Baby Doc to Bitty Doc

Manigat is expected to take office in early February. This date was chosen to commemorate the second anniversary of the departure of the Duvalier dictatorship.

In March 1987, Haiti approved by referendum a democratic constitution and established the CNG to 'facilitate' the transition from dictatorship to democracy. Yet most of the population remains unsatisfied, because many ex-Duvalierists—Tontons Macoutes—remain in Haiti. Since Duvalier left in February 1986, the

In this politically volatile climate, Economic Minister Leslie Delatour pursued a free enterprise approach which failed to address the needs of the unemployed.

Macoutes have been responsible for the deaths of hundreds of Haitians.

Only a week before the elections 11 of the 22 candidates were ousted from the race for being former "barons" of Duvalier. Under the constitution these people were banned for 10 years from participating in any political activity.

In this politically volatile climate, Economic Minister Leslie Delatour pursued a free enterprise approach, which failed to address the needs of the unemployed. According to the *Financial Times*, 60 per cent of the Haitian working population is unemployed and 95 per cent of the wealth is owned by less than 1 per cent of the population. Union wages average three dollars per day, in a country where a loaf of bread costs 80¢.

Faced with a government pursu-

ing policies handed down from Washington, the Haitian people lost all faith in the military's promise to hold truly democratic elections. Their reservations were well-founded, for today's Haitian president is the natural heir to the Duvalier regime. Manigat was excluded from the Duvalier administration only because of his extreme political ambition, not because of his opposition to the dictatorship.

the CEP carry out democratic elections. But Namphy did little to stop the bloodshed incurred through endemic Macoutes attacks.

"As the elections are approaching the Macoutes are going to intensify their campaign. They'll do everything to stop the elections," René Théodore, General Secretary of the Unified Haitian Communist Party (PUCH) predicted. In the weeks prior to the November elections,

development agency USAID described its strategy for aid to Haiti: "(To create) an economic system more open with an increased capacity to export agricultural and manufactured products, which is more dependent on imports of grain and other staple goods. This would mean an historical change that would lead to a greater interdependence with the United States."

Market expansion is the central



The degradation of the 'democratic' transition

The CNG's mandate was to establish institutions which would carry out the November 29th and all subsequent elections of the legislative assembly and president.

On June 22, the CNG decided to limit the powers of the Provisional Electoral Council (CEP). According to the constitution (article 289), the CEP was supposed to handle all aspects of the Haitian electoral process. But the CNG attempted to transform it into a mere vote-collecting agency.

many electoral offices were attacked. Violence in the past eight months has left more than 500 Haitians dead.

According to Michel Soukar, leader of the progressive CONA-COM (Centre national du congrès des mouvements démocratiques), "Everything is ready for a military coup. The hard sector of the military strategy is to show that whoever gets elected president, he will not be able to govern... This is to tell the Americans that the country isn't ripe for democracy."

During the November elections, although four million dollars was provided by USAID for the CEP, only 2.6 million were actually used by the organization. The rest is alleged to have been appropriated by the CNG and General Namphy. The elections ended with the random killing of at least 40—according to unofficial sources the toll might be as high as 400—the confiscation of election ballots and the dispersion of voters. For a whole day, communication with the island was interrupted.

Our intentions in Haiti

On November 29 in Montréal, several thousand Québécois of Haitian origin demonstrated, asking for more constructive aid from the American and Canadian governments. But this may not be a viable option. According to Icart, "Canadian aid is designed to profit Canadian owned companies and to provide us with a Haitian market economy open to our exports. The same goes for U.S. aid. Any aid sent to the country, no matter the intention, is diverted by Namphy. Nothing goes to the people really."

North American money isn't a gift. A 1984 report of the American

impetus of most aid programs to Haiti. Often, these economic interests conflict with popular demands for democratic political institutions.

The incumbent minister of the economy, Leslie Delatour, an ex-Duvalierist recommended by Washington, has been opening the Haitian market to American imports while refusing to subsidize the price of rice cultivated in Haiti. This is paralleled by a U.S. decision to reduce its purchases of Haitian sugar (which left 3500 Haitian workers in sugar-processing plants unemployed and 8000 sugar cane farmers bankrupt last April) and a decision to increase wheat export to the island.

While the Haitian economy is rapidly deteriorating, American businesses are receiving a high rate of return. Companies like ITT, Hewlett Packard and Bedix, which export Haitian manufactures to the American market, have enjoyed a 16.6 per cent rate of growth in 1984, in a country with all overall negative growth rate of .8 per cent. And workers employed by American corporations have the lowest rates of unionization in the country. But according to George Schultz, "it is evident that American investment is the key to the Haitian economy."

Foreign business interests play a key role in the political process of the island. This month's elections may provide a short period of stability, but without greater economic independence from the West, there will be no solution to the inadequacy of Haiti's political structure.

Municipal hearings frustrate minorities

by Mitu Sengupta
and Evelyn Ligale

Representatives of Montréal minority groups are not impressed with the first set of public hearings on interracial and intercultural relations, held last week at city hall.

"We have been going to hearings and consultations of this nature for more than ten years," said Pascual Delgado of the Montréal YMCA. "We are tired of repeating the same recommendations to different committees and boards."

The city Committee on interracial and intercultural relations, according to Chair Robert Kouri, was set up two years ago to ensure accessibility of community services for minority groups in Montréal and to "promote tolerance and respect and eliminate racism and discrimination."

Unfortunately, said Delgado "the advisory committee has no real powers and has achieved very few of its objectives."

Michel-Adrien Sheppard of S.O.S. Racisme said minority groups are often caught in the bureaucratic structure of the municipal system. "People spend too much time making vertical consultations with the administration," he said. According to Sheppard, it was difficult to convince many minority groups to attend hearings because of their apparent futility.

The twenty-nine municipalities in Montréal have a total population of about two million, twenty-five per cent of which are 'ethnic' minorities.

"We are not lobbying for favours, we're asking the city to reflect the reality of our society in all its sectors of employment," Sheppard

said.

Among the 1945 city employees, there are sixteen Vietnamese, eleven Italians, eight Egyptians, eight Haitians and one (of each) of German, Norwegian, Hebrew, and Rumanian origins. These figures equate to roughly to 2.5 per cent of the overall personnel.

The recommendations presented to the committee this month urge the city to undertake programmes of equal employment and opportunity, with a stress on an effective affirmative action programme.

But according to Delgado, it is not sufficient for the city to announce itself to be an equal opportunity employer as "many minority groups are not aware of their chance at equal employment," he said. "Efforts must be made to reach all these people." Delgado also said the city should publicize employ-

ment opportunities in a dozen major ethnic languages, in addition to the two official languages.

Kouri defended city's position, saying, "The communities' recommendations have had a positive impact on minority representation, on the city's police and transportation departments."

"That a lie," said Sheppard, "those departments have barely done the minimum they are required to do."

The MUC police

The MUC police force has come under fire from Montréal's ethnic communities. On the 4481 member MUC force, there are only 18 members from 'visible minority' groups. Last year, 91 members from different ethnic groups applied for jobs on the MUC force. Only three were accepted, which included one visible minority.

"Ethnic minorities are not hired by the police force, because they often fail to meet the requirements set by the department," said Mike Feinstone, a member of the MUC Advisory Committee.

According to Delgado, Feinstone's statement is an example of systematic discrimination used widely by MUC service departments and also private companies. "Barriers of citizenship, language fluency are used to block minorities from getting jobs," he said. "I do not believe that out of a pool of thousands of job-seeking minorities, the police force can not find enough people who meet their standard requirements. The members of the police force must also be exposed to the minority groups' cultures through compulsory cross-cultural sensitization courses," said Delgado.

The MUC police claims to have taken measures in this direction. By the end of 1988, all officers should have taken a two day course in general cultural awareness. But according to Delgado, the MUC transportation system has not achieved even this.

Dr. Harold Weaver, who teaches race relations to the MUC police, supports affirmative action policies.

Implementing such a policy "should involve setting numerical goals and a timetable for achieving these targets," said Sheppard, adding that if "a policy for equality of opportunity seeks to eliminate unfair employment practices, it is not necessarily linked to measurable goals."

As of now, the only legal protection against employment discrimination resides in a law passed in 1985 which obliges Crown corporations and certain private companies to report their staff compositions in 1990. But there are no sanctions imposed upon companies that don't comply with the minimum requirements set by the government.

"The problem only begins in the MUC services," Weaver said. "It extends to all sectors of our society and can't be solved only if there is a change in behaviour and attitudes."

Sheppard urged the MUC to sponsor cultural events on a large scale, inviting national and international artists to perform. "These events should attract large audiences and make people aware of the diverse cultures of our ethnic minorities," he said.

The MUC Advisory Committee will hold another set of hearings the first week of February.

Council cans newspaper staff

WINNIPEG (CUP)—The university of Manitoba's student newspaper, the *Manitoban*, has gone underground after the student council fired its staff and installed a new editor.

The underground paper, called the *Toban Gazette*, recently got a unanimous pledge of support and a \$5000 loan from Canadian University Press (CUP). Its first issue was published Jan. 7.

"CUP's main interest in this is to ensure there is a student-run, open, free democratic newspaper at the University of Manitoba," said CUP National Bureau Chief Michelle Lalonde.

CUP members voted to expel the *Manitoban*, now run by council-appointed Managing Editor Mark Mignacca, from CUP after the University of Manitoba Students' Union (UMSU) refused to negotiate a settlement with the staff of the *Toban Gazette*.

According to the new chair of the Manitoban Publishing Board, the old staff of the *Manitoban* were fired because the paper "was not living up to expectations."

"We were constantly being bargained with complaints (about the *Manitoban's* content). If you don't try to alleviate student concerns, you shouldn't be there," he said.

Ceilen also said the new *Manitoban* would work harder at recruiting new student volunteers and be open to more diverse student opinion.

But former *Manitoban* business manager Cathryn Atkinson said

UMSU executives did not tell staff about what Ceilen called the *Manitoban's* "restructuring" until after the Council decided to take over the paper. She also believes the new structure will not solve what UMSU perceives to be the *Manitoban's* problems.

"I don't know that the council paper will represent what the students want either," she said. "It's a flimsy excuse. Most of the people who have been decrying our beliefs are upset because they have their own ideas about the way the world works."

She said although UMSU council members and other students have accused the *Manitoban* of having a "left-wing radical bias," the paper does not stifle political debate.

"When people come to work for the paper most of them don't come with a political agenda," she said. "In the course of our learning about our jobs, most of us learn about the way the world works and make choices."

The *Manitoban's* troubles this year started when the paper ran two headlines with the word "fuck", and students complained to the council about a series of cartoons they considered anti-Christian. The *Manitoban* staff apologized for one of the headlines and decided to approve the cartoons by staff vote.

The staff also voted to boycott advertising from the Department of National Defence, which led to accusations that the paper was run by "subversives."

Lalonde said the *Manitoban* was

not very different from student newspapers at other universities, adding that no student council has the right to interfere with the student press.

"Students should get angry when the council can fire students," she said. "Councillors are not elected by the students to be censors. They were elected to operate the student government, not the student paper."

Toban Gazette photo editor Tim Krochak agreed. "Why are they (UMSU) concerned about us instead of worrying about how many courses are being cut?"

But new *Manitoban* editor Mignacca, who has never worked for the paper, but edited a small U of M arts newspaper, said UMSU's decision was justified.

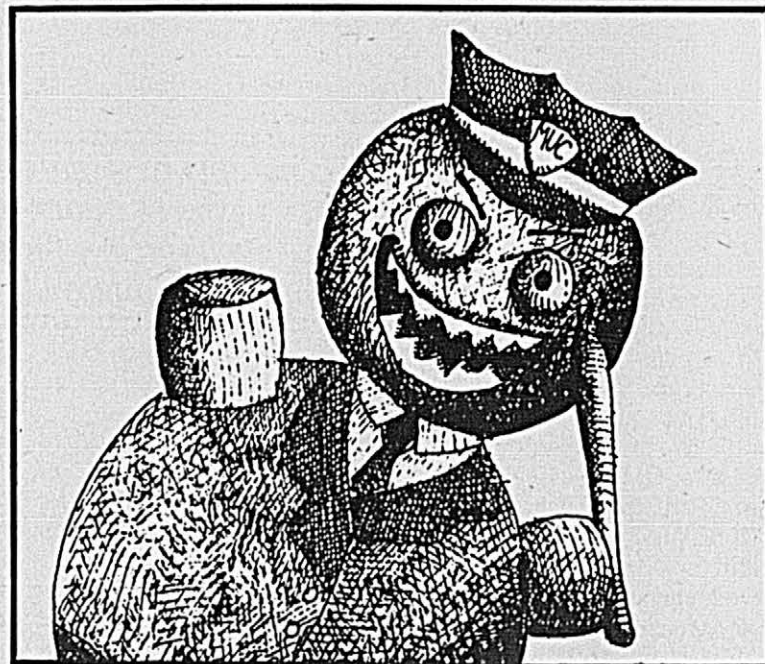
"Something had to be done," he said. "I as a student and other people were very embarrassed (by the *Manitoban*). I believe a change was necessary."

He said he had not been involved at the *Manitoban* because he was "a little intimidated" by the "cliquish" attitude at the paper.

But he is determined to publish a good paper, "as if this were the *Winnipeg Free Press*."

CUP funding will allow the *Toban Gazette* to publish once a week for six weeks. After that, the paper will be dependent on advertising.

But CUP members hope pressure from students will work to get the former staff back onto the *Manitoban* under a democratic structure, free of council control.



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The Daily is a founding member of Canadian University Press (CUP), Presse étudiante du Québec (PEQ), Publi-peq and CampusPlus.

Ads may be placed through the Daily business office, room B-17, Student Union Building, 9am - 3pm. Deadline is 2pm two weeks prior to date of publication.

McGill students: \$3.00 per day; \$7.00 for 3 consecutive days; \$2.00 per day for more than 3 consecutive days. McGill faculty and staff: \$4.00 per day. *Exact change only, please.* Boxed ads are available at the cost of \$4.00 per ad / per day — no discounts on boxing.

The Daily assumes no financial responsibility for errors, or damage due to errors. Ad will re-appear free of charge upon request if information is incorrect due to our error. The Daily reserves the right not to print any classified ad.

341 - APTS., ROOMS, HOUSING

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edge of Mt-Royal, for non-smoking person. Share with 2 students. \$210/month includes heat. Available Feb 1. Call 939-9792.

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343 - MOVERS

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350 - JOBS

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Easy money: need bay window apartment for 1 day of filming in mid-February. \$200 cash. Call/leave message 849-6648.

Resort hotels, cruises, airlines, & amusement parks now accepting applications for summer jobs, internships and career positions. For information & application; write National Collegiate Recreation, PO Box 8074, Hilton Head Island, SC 29938.

352 - HELP WANTED

Sales people wanted to sell innovative product for people involved in outdoor activities, to stores and directly to consumers. Generous commission. Paid daily. Call 342-3712.

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Bible study/discussion group meets around the fireplace at the Newman Centre. For information call Roberta Clare, 398-4104. Presbyterian/United Church Chaplaincy on campus.

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367 - CARS FOR SALE

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370 - RIDES

Québec City Party Bus: Saturday Feb 6 & 13.

372 - LOST & FOUND

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FOUND -- mittens, 2nd floor Arts in desk. Dark blue and white patterned. 848-0535.

LOST -- leather pencil case containing calculator. Lost in McConnell Bldg, Rm 304 on January 25th. Please call 341-8718. Reward!

374 - PERSONAL

Foreign student seeks Canadian woman to do an urgent favor. Appreciation available. Please call Mike 939-0572.

Seeking excitement and new friends! Visit the members of Delta Upsilon Fraternity at 522 Pine. Meetings and Rush dinners, every Monday at 6pm. Phone: 845-4050.

Gay Sociology student seeks sexually active gay males to interview for honours thesis. David, 482-5815.

Feeling lonely, sad and blue? McGill Nightline is here for you! 7 days a week; 6pm 'til 3am; 398-6246.

Alpha Omicron Pi women's fraternity presents Band Night 88 on Saturday, January 30 at 9pm at Gertrude's Pub, featuring Cornflakes, the Drones, and the Elementals. \$2 admission. Donations for Arthritis Foundation.

Alpha Omicron Pi women's fraternity welcomes all undergraduate women to attend AOI's "Back in Black" dinner on Thursday, January 28 at 6pm, 3520 Durocher, 849-9266.

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383 - LESSONS OFFERED

Learn a new language, swap your mother tongue! Reciprocal conversation lessons: French, Spanish, English, Italian, etc. The Troclet/Troc-Langues cross-cultural network, 272-8048.

385 - NOTICES

To all Political Science students: The Journal of Political Studies encourages your submissions. Deadline: January 31st. PSSA box, Lea 443. Include name, phone number and duplicate copy.

Philosophic Fragments invites all undergraduates to submit Philosophy essays for publication. Leave essays, with name and phone number, in PSA mailbox, Leacock 908.

McGill New Age Society? If you are interested in putting some energy into this project, it can flourish and grow. Contact Curtis 274-1012.

387 - VOLUNTEERS

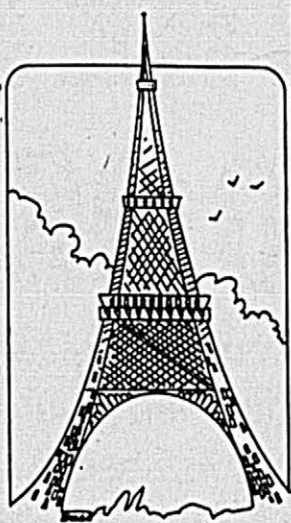
The Yellow Door is recruiting volunteers from the McGill community to visit elderly people living downtown or to accompany the same to appointments... contact Andrea Richardson, Services Coordinator for further information. 398-6243.

Take a break from the books and do something positive. A whole world of community service opportunities awaits you. McGill Volunteer Bureau, Union 414. 398-6819.

Come judge at McGill's Winter Carnival Debating tournament, January 30-31. Linda Frum said it is a must. No experience necessary. Sign-up Union Lobby.

Café Commun(e) a volunteer-run, non-profit collective community café, needs volunteers. Phone 842-3344 or drop by 201 Milton Wednesday to Friday for more information.

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events

Today

Women's Union: S/he? a forum on Sexism in Language, speakers and panel discussion, at 19h00 in Leacock 26. Info: 398-6823

La Société des Calligraphes: Faith Wallis, McGill Professor of Medieval History and Head of Osler Library, speaks on "The image of the scribe in the Medieval Ages" at 20h00 at the Fraser-Hickson Library Auditorium, 4855 Kensington, NDG. Info... call Cynthia at 277-4055

Players' Theatre: Executive elections at 17h00 in Union 107/108. Only Players' members may vote.

Department of Anthropology: presents Dr. Robert M. Carmack speaking on "Team Research in Central America: Problems and Benefits" at 16h30 in Leacock 738

Undergraduate Library: Periodicals workshops at 13h00 and 16h00 in the undergraduate library, Redpath Library Building Reference desk. Info: 398-4750
Total Recycle Benefit: with Top Rankin' and Dioxin Love at l'Usine, 77 Mont Royal W.

See this thick black box. We have tape this size too. Come down tomorrow at 16h for a layout and design seminar. Then you can find out why we never use it or this ugly typeface. Oh yeah, and why our copy never looks like this, neither.

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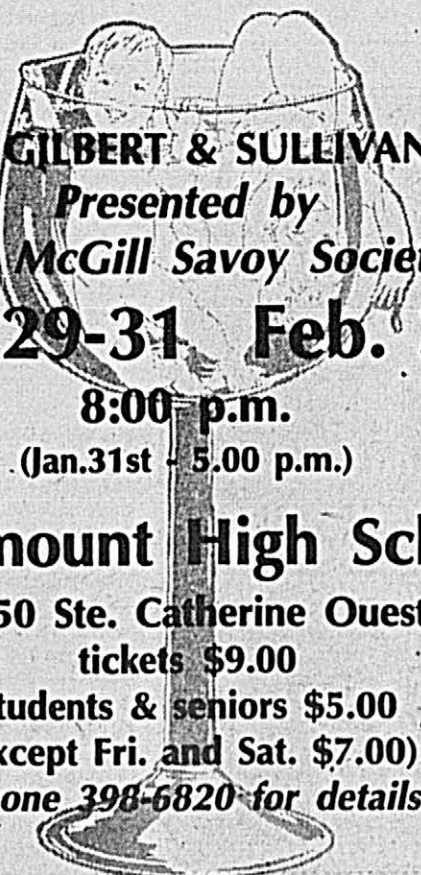
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